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DEPARTMENT OF EDUCATION.

WHAT IS EDUCATION?

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OPINIONS

OF EMINENT MEN.

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WHAT IS EDUCATION?

It has been held that *education*, according to its etymology, means a *drawing out* of the faculties of the mind, not a mere accumulation of things in the memory; and this is probably substantially true; but yet the etymology of *education* is not, directly at least, *educere*, but *educare*. Again, *education* has been distinguished from *information;* which may well be done, as the word *information* is now used; but yet the word *informare*, at first, implied as fundamental an operation on the mind as *educare;* the forming and giving a defined form and scheme to a mere rude susceptibility of thought in the human mind. Again, we use the term *learn*, both of the teacher and the scholar. (Thus we have, Psalm cxix. 66 and 71, *Learn me true understanding and knowledge; and I will learn thy laws.*) But the German distinguishes these two aspects of the same fundamental notion by different forms—*lehren* and *lernen;* and in a more exact stage of English, one of these is replaced by another word, to *teach;* which, though it is not the representative of a word used in this sense in German, is connected with the German verb *zeigen*, to show, and *zeichen*, a sign or mark; and thus directs us to the French and other daughters of the Latin language, in which the same notion is expressed by *enseigner*, *insegnare*, *ensenar;* which come from the Latin *insignire*, and are connected with *signum*. W. WHEWELL.

Education is the process of making individual men participators in the best attainments of the human mind in general: namely, in that which is most rational, true, beautiful, and good . . . the several steps by which man is admitted, from the sphere of his narrow individuality, into the great sphere of humanity; by which, from being merely a conscious animal, he becomes conscious of rationality; by which, from being merely a creature of sense, he becomes a creature of intellect; by which, from being merely a seeker of pleasurable sensations, he becomes an admirer of what is beautiful; by which, from being merely the slave of impulse, he becomes a reverencer of what is right and good. W. WHEWELL

What is a man
If his chief good and market of his time
Be but to sleep and feed?—a beast, no more.
Sure, He that made us with such large discourse.
Looking before and after, gave us not
That capability and godlike reason
To rust in us unused. SHAKSPEARE

In the bringing up of youth, there are three special points—truth of religion, honesty of living, and right order in learning. In which three ways, I pray God my poor children may walk.

ASCHAM. *Preface to Schoolmaster.*

Many examples may be put of the force of custom, both upon mind and body; therefore, since custom is the principal magistrate of man's life, let men by all means endeavor to obtain good customs. Certainly, custom is most perfect when it beginneth in young years; this we call education, which is, in effect, but an early custom. So we see in languages, the tone is more pliant to all expressions and sounds, the joints are more supple to all feats of activity and motions in youth than afterwards; for it is true, the late learners can not so well take up the ply, except it be in some minds that have not suffered themselves to fix, but have kept themselves open and prepared to receive continual amendment, which is exceeding rare: but the force of custom, copulate and conjoined, and collegiate, is far greater; for there example teacheth, company comforteth, emulation quickeneth, glory raiseth; so as in such places the force of custom is in his exaltation.

LORD BACON. *Essays. Custom and Education.*

I call a complete and generous education that which fits a man to perform justly, skillfully, and magnanimously all the offices, both private and public, of peace and war . . . inflamed with a study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God, and famous to all ages.

JOHN MILTON.

The end of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest perfection. JOHN MILTON.

First, there must precede a way how to discern the natural inclinations and capacities of children. Secondly, next must ensue the culture and furnishment of the mind. Thirdly, the molding of behavior and decent forms. Fourthly, the tempering of affections. Fifthly, the quickening and exciting of observations and practical judgment. Sixthly, and the last in order, but the principal in value, being that which must knit and consolidate all the rest, is the timely instilling of conscientious principles and seeds of religion. SIR HENRY WALTON.

How great soever a genius may be, and how much soever he may acquire new light and heat, as he proceeds in his rapid course, certain it is, that he will never shine in his full luster, nor shed the full influence he is capable of, unless to his own experience he adds of other men and other ages. BOLINGBROKE.

We are born under a law: it is our wisdom to find it out, and our safety to comply with it. DR. WHICHCOTE.

Since the time that God did first proclaim the edicts of his law upon the world, heaven and earth have hearkened unto his voice, and their labor hath been to do his will. "He made a law for the rain;" he gave his "decree unto the sea, that the waters should not pass his commandment." Now, if nature should intermit her course, and leave altogether, though it were for a while, the observation of her own laws, if these principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which they now have; if the frame of that heavenly arch erected over our heads, should loosen and dissolve itself; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it may happen; if the prince of the lights of heaven, which now, as a giant, doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand, and to rest himself; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of her heavenly influence, the fruits of the earth pine away, as children at the withered breasts of their mother no longer able to yield them relief; what would become of man himself, whom these things do now all serve? See we not plainly, that obedience of creatures unto the law of nature is the stay of the whole world.

Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy. RICHARD HOOKER.

The knowledge of Languages, Sciences, Histories, &c., is not innate to us; it doth not of itself spring in our minds; it is not any ways incident by chance, or infused by grace (except rarely by miracle); common observation doth not produce it; it can not be purchased at any rate, except by that for which, it was said of old, the gods sell all things, that is, for pains; without which the best wit and the greatest capacity may not render a man learned, as the best soil will not yield good fruit or grain, if they be not planted nor sown therein. BR. BARROW.

Powers act but weakly and irregularly till they are hightened and perfected by their habits. DR. SOUTH.

As this life is a preparation for eternity, so is education a preparation for this life; and that education alone is valuable which answers these great primary objects. BISHOP SHORT.

Forasmuch as all knowledge beginneth from experience, therefore also new experience is the beginning of new knowledge, and the increase of experience the beginning of the increase of knowledge. Whatsoever, therefore, happeneth new to a man, giveth him matter of hope of knowing somewhat that he knew not before. And this hope and expectation of future knowledge from any thing that happeneth new and strange, is that passion which we commonly call admiration; and the same considered as appetite, is called curiosity; which is appetite of knowledge. * * And from this beginning is derived all philosophy, as astronomy from the admiration of the course of heaven; natural philosophy from the strange effects of the elements and other bodies. And from the degrees of curiosity, proceed also the degrees of knowledge among men.

THOMAS HOBBES.

A sound mind in a sound body, is a short but full description of a happy state in this world.

Of all the men we meet with, nine parts often are what they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind. The little, or almost insensible, impressions on our tender infancies, have very important and lasting consequences: and there it is, as in the fountains of some rivers where a gentle application of the hand turns the flexible waters in channels, that make them take quite contrary courses; and by this little direction, given them at first, in the source, they receive different tendencies, and arrive at least at very remote and distant places.

That which every gentleman, that takes any care of his education, desires for his son, is contained in these four things: Virtue, Wisdom, Good-breeding and Learning. I place virtue as the first and most necessary of these endowments that belong to a man or a gentleman, as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself. Without that, I think, he will be happy neither in this nor the other world.

It is virtue, direct virtue, which is the head and valuable part to be aimed at in education. All other considerations and accomplishments should give way, and be postponed, to this. This is the solid and substantial good, which tutors should not only read lectures, and talk of; but the labor and art of education should furnish the mind with, and fasten there, and never cease till the young man had a true relish of it, and placed his strength, his glory, and his pleasure in it.

As the strength of the body lies chiefly in being able to endure hardships, so also does that of the mind. And the great principle and foundation of all virtue and worth lies in this, that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite lean the other way.

JOHN LOCKE. *Thoughts on Education.*

Tis education forms the common mind,
Just as the twig is bent the tree is inclined. POPE.

The general principles of education are the same, or nearly the same in all ages, and at all times. They are fixed unalterably in the natural and moral constitution of man. They are to be found in our affections and passions, some of which must be controlled and some cherished in every state of manners, and under every form of society. From the right apprehensions of them, we discover "the way in which a child ought to go," and by the right use of them "when he is young," we shall qualify him, "when old," for not departing from it.

In promoting the happiness of our species, much is effected by authority of legal restraint, and much by public instruction from the pulpit. But education, in its large and proper sense, [of not merely the inculcation of moral precepts and religious doctrine, but a system of discipline applied to the hearts and lives of young persons,] may boast even of superior usefulness. It comes home directly to "the bosoms and business of" young persons, it rectifies every principle and controls every action; it prevents their attention from being relaxed by amusement, dissipated by levity, or overwhelmed by vice; it preserves them from falling a prey to the wicked examples of the world when they are in company, and from becoming slaves to their own turbulent appetites when they are in solitude. It is not occasional or desultory in its operation; on the contrary, it heaps "line upon line, and precept upon precept;" it binds the commands of religion, for a "sign upon the hands of young men, and frontlets between their eyes;" it is calculated to purify their desires and to regulate their conduct, when they "sit in the house, and when they walk in the way;" when they "lie down in peace to take their rest," and when they "rise up" to "go forth to their labor." DR. PARR.

What is the education of the generality of the world? Reading a parcel of books? No. Restraint of discipline, emulation, examples of virtue and justice, form the education of the world. EDMUND BURKE.

The heart of a nation comes by priests, by lawyers, by philosophers, by schools, by education, by the nurse's care, the mother's anxiety, the father's severe brow. It comes by letters, by silence, by every art, by sculpture, painting, and poetry; by the song on war, on peace, on domestic virtue, on a beloved and magnanimous king; by the Iliad, by the Odyssey, by tragedy, by comedy. It comes by sympathy, by love, by the marriage union, by friendship, generosity, meekness, temperance; by virtue and example of virtue. It comes by sentiments of chivalry, by romance, by music, by decorations and magnificence of buildings; by the culture of the body, by comfortable clothing, by fashions in dress, by luxury and commerce. It comes by the severity, the melancholy, the benignity of countenance; by rules of politeness, ceremonies, formalities, solemnities. It comes by rights attendant on law, by religion, by the oath of office, by the venerable assembly, by the judge's procession and trumpets, by the disgrace and punishment of crimes, by public fasts, public prayer, by meditation, by the Bible, by the consecration of churches, by the sacred festival, by the cathedral's gloom and choir.

PROF. RAMSDEN

I consider a human soul without education like marble in the quarry, which shows none of its inherent beauties, until the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it.

Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.

If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it. What sculpture is to the block of marble, education is to a human soul. The philosopher, the saint or the hero, the wise, the good or the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light. * * Those who have had the advantages of a more liberal education, rise above one another by several different degrees of perfection. For to return to our statue in the block of marble, we see it sometimes only begun to be chipped, sometimes rough hewn, and but just sketched into a human figure; sometimes we see the man appearing distinctly in all his limbs and features; sometimes we find the figure wrought up to great elegancy, but seldom meet with any to which the hand of a Phidias or a Praxiletes could not give several nice touches and finishings.

Joseph Addison.

Nothing is more absurd than the common notion of instruction; as if science were to be poured into the mind like water into a cistern, that passively waits to receive all that comes. The growth of knowledge resembles the growth of fruit: however external causes may in some degree coöperate, it is the internal vigor and virtue of the tree that must ripen the juices to their just maturity. James Harris. *Hermes.*

Human creatures, from the constitution of their nature, and the circumstances in which they are placed, can not but acquire habits during their childhood, by the impressions which are given them and their own customary actions; and long before they arrive at mature age these habits form a general settled character. And the observation of the text—"Train up a child in the way he should go; and when he is old he will not depart from it"—that the most early habits are generally the most lasting, is likewise every one's observation.

Bishop Butler.

Organic structure, temperament, things affecting the senses or bodily functions, are as closely linked with a right play of the faculties, as the material and condition of an instrument of music with that wonderful result called melody. W. B. Clulow.

Education does not commence with the alphabet; it begins with a mother's look, with a father's nod of approbation, or sign of reproof; with a sister's gentle pressure of the hand; a brother's noble act of forbearance; with handful of flowers in green dells, or hills, and daisy meadows; with birdsnest admired, but not touched; with creeping ants and almost imperceptible emmets; with humming bees, and glass bee-hives; with pleasant walks in shady lands, and with thoughts devoted, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself.

DR. RAMSDEN.

He [man] would look round upon the world without, and the thought would arise in his mind—"*Where* am I?" He would contemplate himself, his form so curious, his feelings so strange and various; he would ask—"*What* am I?" Then reflection would begin to stir within him, and reviewing the world without and within, and pondering upon the mystery of existence, he would exclaim—"*Why* am I?" And the replies to these three questions compose the entire circle of human knowl edge, developed in its natural order.

W. COX. *The Advocate, his Training.*

I believe, that what it is most honorable to know, it is also most profitable to learn; and that the science which it is the highest power to possess, it is also the best exercise to acquire.

And if this be so, the question as to what should be the material of education, becomes singularly simplified. It might be matter of dispute what processes have the greatest effect in developing the intellect; but it can hardly be disputed what facts it is most advisable that a man entering into life should accurately know.

I believe, in brief, that he ought to know three things:

First. Where he is.

Secondly. Where he is going.

Thirdly. What he had best do under those circumstances.

First. Where he is.—That is to say, what sort of a world he has got into; how large it is; what kind of creatures live in it, and how; what it is made of, and what may be made of it.

Secondly. Where he is going.—That is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world; and whether, for information respecting it, he had better consult the Bible, Koran, or Council of Trent.

Thirdly. What he had best do under those circumstances.—That is to say, what kind of faculties he possesses; what are the present state and wants of mankind; what is his place in society; and what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has had his will so subdued in the learning them, that he is ready to do what he knows he ought, I should call educated; and the man who knows them not, uneducated, though he could talk all the tongues of Babel. RUSKIN.

Education does not mean merely reading and writing, nor any degree, however considerable, of mere intellectual instruction. It is, in its largest sense, a process which extends from the commencement to the termination of existence. A child comes into the world, and at once his education begins. Often at his birth the seeds of disease or deformity are sown in his constitution—and while he hangs at his mother's breast, he is imbibing impressions which will remain with him through life. During the first period of infancy, the physical frame expands and strengthens; but its delicate structure is influenced for good or evil by all surrounding circumstances—cleanliness, light, air, food, warmth. By and by, the young being within shows itself more. The senses become quicker. The desires and affections assume a more definite shape. Every object which gives a sensation; every desire gratified or denied; every act, word, or look of affection or of unkindness, has its effect, sometimes slight and imperceptible, sometimes obvious and permanent, in building up the human being; or, rather, in determining the direction in which it will shoot up and unfold itself. Through the different states of the infant, the child, the boy, the youth, the man, the development of his physical, intellectual, and moral nature goes on, the various circumstances of his condition incessantly acting upon him—the healthfulness or unhealthfulness of the air he breathes; the kind, and the sufficiency of his food and clothing; the degree in which his physical powers are exerted; the freedom with which his senses are allowed or encouraged to exercise themselves upon external objects; the extent to which his faculties of remembering, comparing, reasoning, are tasked; the sounds and sights of home; the moral example of parents; the discipline of school; the nature and degree of his studies, rewards and punishments; the personal qualities of his companions; the opinions and practices of the society, juvenile and advanced, in which he moves; and the character of the public institutions under which he lives. The successive operation of all these circumstances upon a human being from earliest childhood, constitutes his education;—an education which does not terminate with the arrival of manhood, but continues through life,—which is itself, upon the concurrent testimony of revelation and reason, a state of probation or education for a subsequent and more glorious existence.

John Lalor. *Prize Essay.*

The appropriate and attainable ends of a good education are the possession of gentle and kindly sympathies; the sense of self-respect and of the respect of fellow-men; the free exercises of the intellectual faculties; the gratification of a curiosity that "grows by what it feeds on," and yet finds food forever; the power of regulating the habits and the business of life, so as to extract the greatest possible portion of comfort out of small means; the refining and tranquilizing enjoyment of the beautiful in nature and art, and the kindred perception of the beauty and nobility of virtue; the strengthening consciousness of duty fulfilled, and, to crown all, "the peace which passeth all understanding."

Sarah Austin.

The specific signification of Education has often been defined by means of the distinction between *educere* and *educare*. But this is not a sufficient basis for a precise definition. E. M. Arndt, in his "*Fragments on Human Culture*,"* considers *educare* to signify the artistic process or art of education, and thinks that *educere* is more correctly translated by "to bring up," or "raise up;" τρέφειν. Schmidt in one place considers *educere* to be the business of the mother, because she brings forth the child.† In another place, he says it means "to bring out of the family, into a larger sphere of life—into the world;"‡ and in a third, that it means "to awaken, set in activity and develop the inner higher faculties."§ *Educare* is in the latter place taken to mean, on the contrary, "to bring the boy out of his animalized state of existence; to change the animal man into the spiritual."

Let us now consider whether German etymology may not furnish a more definite answer. *Ziehen*‖ means to remove any thing from one place to another, in such a way that the thing moved follows the power, and does it, also, in a steady manner, in contradistinction to throwing, striking, or carrying; and the thing moved is in a certain sense forced to go itself, even though it struggles not to do so. This radical word has gained a metaphorical meaning in the department discussed by this work, by its relation in meaning to the sense in which it is used to signify the gardener's production of flowers from a bulb. Thus *ziehen* describes the management of his assistants by a teacher; of his orchestra by a leader, (though the compound *heranziehen* is more precisely proper); and in these cases the meaning is still very nearly the same with that of the original word, for there is a drawing after himself by the leader, without however any reference to the means by which the influence is exerted. But when *ziehen* is used to denote the sort of training that is acquired by a wild young man who is sent to be a soldier, the most prominent idea is that of the means used; the strenuous discipline; and the design is not that he shall follow after his discipliner in any sense, but that by means of his receiving the action here denoted by *ziehen*, that is by means of the passivity into which the constraint of his discipline brings him, he shall learn a right passivity, which is the negation of his previous wrong activity; namely, by means of an obedience to persons, authorities, orders; which obedience is the negation of his own undisciplined self-will. *Aufziehen* has a definite pedagogical meaning. It is the continuation of that careful protection from dangers to life, which is given to young infants; and therefore the physical care of the child, up to the period when it can take care of itself; a duty which can after the death of the mother be performed, for instance, by a maid. Here

* "*Fragmente über Menschenbildung.*"

† "*Outline*," &c., p. 40. "The child is brought forth into the light of day; *educitur*, as the proverb says. *educit obstetrix, educat nutrix, instituit paedagogus, docet magister.*"

‡ Ib., p. 221. § Ib., p. 223.

‖ *Ziehen* corresponds very nearly to the Latin root word of "educate," viz., *duco*, to lead, draw, &c.

the animal side of the human being is most prominent; so that the word may be used even of a calf; and when applied to persons, is usually spoken of orphaned or neglected children, who early come into the charge of strangers; and whose education is considered chiefly from the point of view of a beneficent life-sustained love. *Erziehen*, (educate,) on the contrary, according to the signification of the prefix *er* in many words, denotes the action of *ziehen* perfected; carried out to its ultimate object; as including all sides of the subjects of its action; complete within its proper scope. *Erziehen* (to educate) is therefore *ziehen* (to draw forth), and *aufziehen* (to bring up) in their metaphorical sense, but with the additional definite shade of meaning, that its action is carried out to its completed purpose, and applies to all sides of the object to be acted on. But this does not however fully express the actual extent of the idea. The best and most condensed definition that we can give is—Education is that intentional and systematic course of operations by adult persons upon the young, which is designed to raise the latter to whatever degree of individual excellence they are capable of by nature; and in whose attainment that divine purpose will be accomplished, for which every individual man is destined by God for himself and for society; and for which society also is destined in like manner.

Schmidt's "*Pädagogische Encyklopädie.*"

Education is assistance directed to the fullest development of all the faculties of the man, and to an attainment the nearest possible of the end of his existence instituted by God. Thus education introduces nothing foreign into man, whereas instruction is concerned in the appropriation of a foreign material, of human knowledge generally, not the germs of which, but the capacity to make his own, lies in man.

Encyklopädie der Pädagogik.

Education is the act [i. e. the continuous and entire treatment and conduct and exertion of influence] which places a child in the condition to fulfill as nearly as possible his destiny as a mortal and immortal being. It has for its aim the development of his faculties as a man, physical, intellectual, moral, social, and religious, in such proportion that through their harmonious action he will escape the punishments which await the bad, and become worthy of the rewards reserved for virtue.

Thomas Braun. *Cours de Pédagogie.*

Maintaining the health of the body; training its powers; developing and sharpening the natural understanding; enlightening ideas relative to man and the world; instructing and elevating the imagination, the sense of the beautiful, the noble, the great, the affecting, the refined, the pleasing; harmony of the bodily desires, and subjection of them to the moral laws of the reason; moderation in the enjoyment of the good things of life, and equanimity in the want of them; reference of all earthly being and action to the other side of the grave.

The Author of *The Impulses of Reason.*

There is within every man a divine ideal, the type after which he was created, the germs of a perfect person, and it is the office of education to favor and direct these germs. KANT.

Man is the only creature that requires to be educated: one generation educates another. The young, however, ought to be educated not in accordance with the present standard of the human race, but with a view to a future and much meliorated condition of humanity. In short, the object of education ought to be, to develop in the individual all the perfection of which he is capable. KANT.

The art of education ought to aim at a standard of elevation superior to what may happen to be the spirit of the time—for the child is to be educated not for the present merely. J. P. RICHTER.

I use this term (education) as embracing every means which can be made to act upon the vegetative, affective, and intellectual constitution of man, for the purpose of improving this his threefold nature.

Being asked what I mean by human nature? I reply, that it is not body alone, nor mind alone, nor animal propensities, affections, or passions; nor moral feelings, nor intellect; neither is it organization in general, nor any system of the body, nor any particularity whatever; but human nature, in the proper sense of the words, comprehends all the observable phenomena of life, from the moment of conception to that of death, both in the healthy and diseased state; or in short, all the manifestations both of the body and mind.

G. SPURZHEIM. *View of Education.*

Education may, in a certain sense, be said to be threefold—the education of nature, of man, and of circumstances. The internal development of our faculties and organs is the education of nature: the use which we are taught to make of this development is the education of man: and the acquisitions of our own experience respecting the objects which operate upon us is the education of circumstances. ROUSSEAU.

Education proposes to confer on man the highest improvement of which his body, his mind, and his soul, are capable, with a view to secure his well being, to fit him for society, and to prepare him for a better world. Hence, general education is divided into three branches, physical, intellectual, and moral, the latter including religious training. The first aims at health, strength and beauty; the second at mental power and the acquisition of knowledge; and the third at piety, justice, goodness, and wisdom. C. MARCEL. *Language.*

I call that education which embraces the culture of the whole man, with all his faculties—subjecting his senses, his understanding, and his passions to reason, to conscience, and to the evangelical laws of the Christian revelation. DE FELLENBURG.

The first thing to be done in conducting the understanding is precisely the same as conducting the body, to give it regular and copious supplies of food, to prevent that atrophy and marasmus of mind, which comes on from giving it no new ideas. It is a mistake equally fatal to the memory, the imagination, the powers of reasoning, and to every faculty of the mind, to think too early that we can live upon our stock of understanding—that it is time to leave off business, and make use of the acquisitions we have already made, without troubling ourselves any further to add to them. It is no more possible for an idle man to keep together a certain stock of knowledge than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an inference; and the only method of preserving the bulk and value of the pile is by constantly adding to it.

The fire of our minds must act and feed—upon the pure spirit of knowledge, or upon the foul dregs of polluting passions. Therefore, when I say, love knowledge with a great love, with a vehement love, with a love coeval with life, what do I say, but love innocence—love virtue—love purity of conduct—love that which will comfort you, adorn you, never quit you;—which will open to you the kingdom of thought, and all the boundless regions of conception, as an asylum against the cruelty, the injustice, and the pain that may be your lot in the outer world—that which will make your motives habitually great and honorable, and light up in an instant a thousand noble disdains at the very thought of meanness and of fraud. SIDNEY SMITH.

There have been many men of an excellent mind and of great virtue without learning, merely by their extraordinary nature approaching to divine; but yet, when to this extraordinary nature are added the advantages of regular discipline and education, then at last something remarkably eminent and singularly great, is usually produced. CICERO.

Education in that sense in which it deserves the grave consideration and the earnest efforts of the community—is something more than the mere ability to read, write, and cipher; and something more too than what is commonly meant by moral and intellectual culture. It is the fitting the individual man for fulfilling his destiny, of attaining to the end, accomplishing the purposes for which God hath made him. It divides itself into two branches: 1. That which answers the question, what is my destiny as an individual, and fits me for attaining it? and 2dly, that which answers the question, what is the destiny of society, and fits me to coöperate in its attainment? Individual education is general and special—education as a man, and education with reference to occupation or social position. BROWNSON.

At the first it is no great matter *how much* you learn, but *how well* you learn it. ERASMUS.

It [the understanding] grows like a tree under the unseen operations of time. HORACE.

The most essential objects of education are the two following—first, to cultivate all the various principles of our nature, both speculative and active, in such a manner as to bring them to the greatest perfection of which they are susceptible; and, secondly, by watching over the impressions and associations which the mind receives in early life, to secure it against the influence of prevailing errors, and, as far as possible, engage its prepossessions on the side of truth.

To watch over the associations which they form in infancy; to give them early habits of mental activity; to rouse their curiosity, and direct it to proper objects; to exercise their ingenuity and invention; to cultivate in their minds a turn for speculation, and, at the same time, preserve their attention alive to the objects around them; to awaken their sensibilities to the beauties of nature, and to inspire them with a relish for intellectual enjoyment—these form but a part of the business of education.

DUGALD STEWART.

Education is that noble art which has the charge of training the ignorance and imbecility of infancy into all the virtue, and power, and wisdom of mature manhood—of forming, of a creature, the frailest and feeblest which heaven has made, the intelligent and fearless sovereign of the whole animated creation, the interpreter and adorer, and almost the representative of the Divinity.

THOMAS BROWN.

Education is a process calculated to qualify man to think, feel, and act in a manner most productive of happiness. It possesses three essentials—first, by early exercise to improve the powers and faculties, bodily and mental; secondly, to impart a knowledge of the nature and purposes of these powers and faculties; and, thirdly, to convey as extensive a knowledge as possible of the nature of external beings and things, and the relation of these to the human constitution.

J. SIMPSON.

The paramount end of liberal study is the development of the student's mind, and knowledge is principally useful as a means of determining the faculties to that exercise through which this development is accomplished. Self-activity is the indispensable condition of improvement; and education is only education—that is, accomplishes its purposes, only by affording objects and supplying incitements to this spontaneous exertion. Strictly speaking, every man must educate himself.

SIR WILLIAM HAMILTON. *Metaphysics.*

The great result of schooling is a mind with just vision to discern, with free force to do; the grand schoolmaster is Practice.

The first principle of human culture, the foundation-stone of all but false imaginary culture, is that men must before every other thing, be trained to do somewhat. Thus, and others only, the living Force of a new man can be awakened, enkindled, and purified into victorious clearness!

THOMAS CARLYLE. *Essays.*

"A virtuous and noble education" is whatever tends to train up to a healthy and graceful activity our mental and bodily powers, our affections, manners, and habits. It is the business, of course, of all our lives, or, more properly, of the whole duration of our being. But since impressions made early are the deepest and most lasting, that is, above all, education which tends in childhood and youth to form a manly, upright, and generous character, and thus to lay the foundation for a course of liberal and virtuous self-culture.

ALONZO POTTER. *The School and Schoolmaster.*

Costly apparatus and splendid cabinets have no magical power to make scholars. As a man is, in all circumstances under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect, that it can only grow by its own action; and it will certainly and necessarily grow. Every man must therefore educate himself. His books and his teachers are but his helps; the work is his. A man is not educated until he has the ability to summon, on an emergency, his mental powers in vigorous exercise to affect his proposed object. It is not the man who has seen the most, or read the most who can do this; such an one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity. The greatest of all the warriors who went to the siege of Troy, had not the preëminence because nature had given him strength, and he carried the largest bow; but because self-discipline had taught him how to bend it.

DANIEL WEBSTER.

Education is development, not instruction merely—not knowledge, facts, rules—communicated by the teacher, but it is discipline, it is a waking up of the mind, a growth of the mind—growth by a healthy assimilation of wholesome aliment. It is an inspiring of the mind with a thirst for knowledge, growth, enlargement—and then a disciplining of its powers so far that it can go on to educate itself. It is the arousing of the child's mind to think, without thinking for it; it is the awakening of its powers to observe, to remember, to reflect, to combine. It is not a cultivation of the memory to the neglect of every thing else; but is a calling forth of all the faculties into harmonious action.

DAVID PAGE. *Theory and Practice.*

Oh, woe to those who trample on the mind,
That deathless thing! They know not what they do,
Nor what they deal with. Man, perchance, may bind
The flower his step hath bruised; or light anew
The torch he quenches; or to music wind
Again the lyre-string from his touch that flew;—
But for the soul, oh, tremble, and beware
To lay rude hands upon God's mysteries there!

Anonymous.

The true end of education, is to unfold and direct aright our whole nature. Its office is to call forth power of every kind—power of thought, affection, will, and outward action; power to observe, to reason, to judge, to contrive; power to adopt good ends firmly, and to pursue them efficiently; power to govern ourselves, and to influence others; power to gain and to spread happiness. Reading is but an instrument; education is to teach its best use. The intellect was created, not to receive passively a few words, dates, facts, but to be active for the acquisition of truth. Accordingly, education should labor to inspire a profound love of truth, and to teach the processes of investigation. A sound logic, by which we mean the science or art which instructs us in the laws of reasoning and evidence, in the true methods of inquiry, and in the sources of false judgments, is an essential part of a good education. And yet, how little is done to teach the right use of the intellect, in the common modes of training either rich or poor. As a general rule, the young are to be made, as far as possible, their own teachers—the discoverers of truth—the interpreters of nature—the framers of science. They are to be helped to help themselves. They should be taught to observe and study the world in which they live, to trace the connections of events, to rise from particular facts to general principles, and then to apply these in explaining new phenomena. Such is a rapid outline of the intellectual education, which, as far as possible, should be given to all human beings; and with this, moral education should go hand in hand. In proportion as the child gains knowledge, he should be taught how to use it well—how to turn it to the good of mankind. He should study the world as God's world, and as the sphere in which he is to form interesting connections with his fellow-creatures. A spirit of humanity should be breathed into him from all his studies. In teaching geography, the physical and moral condition, the wants, advantages, and striking peculiarities of different nations, and the relations of climate, seas, rivers, mountains, to their characters and pursuits, should be pointed out, so as to awaken an interest in man wherever he dwells. History should be constantly used to exercise the moral judgment of the young, to call forth sympathy with the fortunes of the human race, and to expose to indignation and abhorrence that selfish ambition, that passion for dominion, which has so long deluged the earth with blood and woe. And not only should the excitement of just moral feeling be proposed in every study, the science of morals should form an important part of every child's instruction. One branch of ethics should be particularly insisted on by the government. Every school, established by law, should be specially bound to teach the duties of the citizen to the state, to unfold the principles of free institutions, and to train the young to an enlightened patriotism.

W. E. Channing. *Christian Examiner, Nov.*, 1833.

The object of the science of education is to render the mind the fittest possible instrument for discovering, applying, or obeying the laws under which God has placed the universe. Wayland.

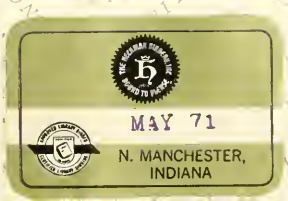
"We regard education as the formation of the character, physical, intellectual, and moral; as the process by which our faculties are developed, cultivated, and directed, and by which we are prepared for our station and employment, for usefulness and happiness, for time and eternity." W. C. Woodbridge.

All intelligent thinkers upon the subject now utterly discard and repudiate the idea that reading and writing, with a knowledge of accounts, constitute education. The lowest claim which any intelligent man now prefers in its behalf is, that its domain extends over the threefold nature of man, over his body, training it by the systematic and intelligent observance of those benign laws which secure health, impart strength and prolong life; over his intellect, invigorating the mind, replenishing it with knowledge, and cultivating all these tastes, which are allied to virtue; and over his moral and religious susceptibilities also, dethroning selfishness, enthroning conscience, leading the affections outwardly in good-will towards man, and upward in gratitude, and reverence to God.

Far above and beyond all special qualifications for special pursuits, is the importance of forming to usefulness and honor the capacities which are common to all mankind. The endowments that belong to all, are of far greater consequences than the peculiarities of any. The practical farmer, the ingenious mechanic, the talented artist, the upright legislator or judge, the accomplished teacher, are only modifications or varieties of the original *man*. The man is the trunk; occupations and professions are only different qualities of the fruit it yields. The development of the common nature; the cultivation of the germs of intelligence, uprightness, benevolence, truth that belong to all; these are the principal, the aim, the end,—while special preparations for the field or the shop, for the forum or the desk, for the land or the sea, are but incidents.

The great necessities of a race like ours, in a world like ours, are: a Body, grown from its elemental beginning, in health; compacted with strength and vital with activity in every part; impassive to heat and cold, and victorious over the vicissitudes of seasons and zones; not crippled by disease nor stricken down by early death; not shrinking from bravest effort, but panting, like fleetest runner, less for the prize than for the joy of the race; and rejuvenant amid the frosts of age. A Mind, as strong for the immortal as is the body for the mortal life; alike enlightened by the wisdom and beaconed by the errors of the past; through intelligence of the laws of nature, guiding her elemental forces, as it directs the limbs of its own body through the nerves of motion, thus making alliance with the exhaustless forces of nature for its strength and clothing itself with her endless charms for its beauty, and, wherever it goes, carrying a sun in its hand with which to explore the realms of nature, and reveal her yet hidden truths. And then a Moral Nature, presiding like a divinity over the whole, banishing sorrow and pain, gathering in earthly joys and immortal hopes, and transfigured and rapt by the sovereign and sublime aspiration TO KNOW AND DO THE WILL OF GOD.

Horace Mann.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